Millennial Star

Vol. 105, No. 4 Thursday, January 28, 1943

POETRY

THE LAW OF LIFE

The tree that never had to fight
For sun and sky and air and light,
But lived out in the open plain
And always got its share of rain,
Never became a forest King,
But lived and died a weakly thing.

The man who never had to toil,
Or never stooped his hands to soil,
Who never had to win his share
Of sun and sky and light and air,
Never became a super-man
But lived and died as he began.

Good timber does not grow in ease,
The stronger the winds, the tougher the trees;
The farther the sky the greater the length,
The more the wind the more the strength.
By sun and cold, by rain and snows,
In trees or men, good timber grows.

Where thickest stands the forest growth,
We find the patriarchs of both.
And they hold converse with the stars
Whose broken branches show the scars
Of man, winds, and much of strife—
This is the Common Law of Life.

Anonymous.

THOUGHT FOR THE WEEK:

We learn wisdom from failure much more than from success. We often discover what will do by finding out what will not do; and probably he who never made a mistake never made a discovery.

—SAMUEL SMILES.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of His resurrection, to be raised unto life eternal, and this because of your faith in Him according to the promise.

—Book of Mormon, Moroni 7:41.

★

THE FOOTPATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors—these are little guide posts on the footpath to peace.

Henry Van Dyke.

★

THIS WEEK'S COVER:

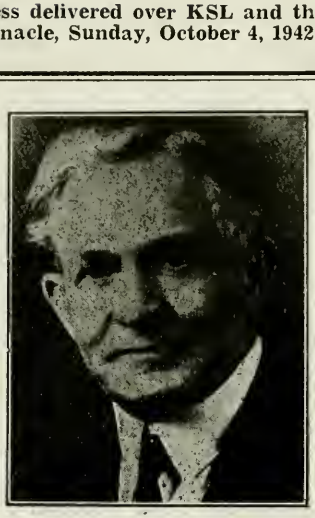
"Reflections"—A Peaceful Corner of Britain.

The Light That Shines In Darkness

By David O. McKay,

of the First Presidency.

Address delivered over KSL and the Columbia Church of the Air, from the Salt Lake Tabernacle, Sunday, October 4, 1942, during the 113th Semi-annual General Conference.



David O. McKay

"WALK while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth."

That solicitous admonition given by the Saviour of men is as pertinent today as when it was first expressed. Men in far too great an extent are not only spending their time with things which have no permanent value, but ruthlessly destroying much that they have built up throughout the centuries. War is making the earth a shambles. Churches, palaces, cottages, hospitals in many parts of the globe lie in ruins as if shaken by a terrible earthquake. As accompaniment to this destruction there is a pall of night which seems to be enveloping nations as an impenetrable fog—a darkness that springs from Hate; for, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

During this very hour while we reverently worship the God of Heaven, millions of men lie wounded, bleeding, maimed, many disabled for life by the hands of their fellow men. Other millions sleep in death, many in unknown graves, some in no graves, their bodies trampled by savage feet stumbling forward toward a coveted and selfish goal. Not only men, but women—mothers lying lifeless clasping their babes even in death. Truly it seems that "Darkness covers the earth and gross darkness the people."

MEN HAVE FORGOTTEN GOD

Why this world-wide holocaust? Why this mad orgy of death? Because man is acting contrary to eternal principles of Right!

In words quite as applicable today as when he declared them, the immortal Lincoln gives the answer as follows:

"We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power; **but we have forgotten God.** We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace,

too proud to pray to God that made us. It behoves us, then, to humble ourselves before the offended power, to confess our national sins, and pray for clemency and forgiveness."

THE ANTITHESIS OF CHRIST'S TEACHINGS

No one can doubt that the seeds of this war found nourishment in soil of hatred and dishonour, which are the antithesis of Christ's teachings. The conversations of Munich, for example, were followed by violations of agreement and broken promises; the invasion of Poland was prompted by covetousness and carried out by the fiendish power of conquest; the attack of Pearl Harbour was conceived in treachery and deceit; Czechoslovakia, Greece, and other nations, too weak to withstand the onslaught, have been cruelly crushed by the forces of one who had defiantly rejected Jesus of Nazareth and His teachings. So the list can be lengthened, showing how principles of Right have been violated, and how Hate has plundered and destroyed.

MEN GROPING BLINDLY, AIMLESSLY

The serious effect of all this is far-reaching. Men's confidence is shaking in political forms of government. In uncertainty they begin to question the promised security of well-tried and fundamental principles. They see the discoveries and inventions of science prostituted as a means of human destruction. Old beliefs and ideals are toppling, and as a drowning man seizes a floating substance, men and women grasp at any new idea or theory that is thrown as a bait in this sea of confusion.

The upsetting of the world has forced us into war, and we should be recreant not to go forward. To our soldier boys wherever you are we say God bless and guide you as you defend the divinely-given principles of freedom. May the Light of Truth and the power to resist evil be your constant companions. We all realise with you that you are enlisted in a war against wickedness, and that peace cannot come until the mad gangsters having in their hands science-produced explosives, mechanised equipment, and giant tanks, are defeated and branded as murderers, and their false aims repudiated, let us hope for ever. Yes, the conflict must continue though its aims and purposes to many seem terribly complicated, and the establishment of a just peace a task as herculean as the terminating of the war itself.

THE NEED OF A GUIDING LIGHT

Of the ultimate victory for Freedom, we must not doubt; nor harbour either discouragement or despair. As after every night, even in the darkness, rises the morning star, so now in the midst of the blackness of international hatred and bloody conflict, men may behold a Light heralding a new day, if they will but look through the eyes of Reason and Common Sense.

Statesmen, men of science, thinking men in all nations, laymen everywhere sense the need of something definite to which to look forward, some clear beacon that will guide the stranded nations to a safe harbour of permanent peace. As practical steps towards that goal they say:

(1) mete out just punishment to villains and murderers;

(2) make restoration of sovereign rights to those who have been deprived of them by force;

(3) secure equal enjoyment by all nations of world trade and materials needed for prosperity;

(4) establish improved labour standards, economic advancement and social security for all;

(5) declare a peace assuring safety and tranquility the world over;

(6) grant freedom of the seas to all;

(7) exact promise of abandonment by all nations of the use of force, and of disarmament of aggressive nations pending the establishment of general security.

These and other expressed aims are worthy ideals and point to the fact that generally in men's hearts there is a desire to treat fairly their fellow men.

THE ONE AND SAFE GUIDE

In all such seeking, however, there is one idea indispensable to the establishment of a permanent peace which too many men and some nations have obliterated from their minds entirely, but which now should be reburnished until it shines as the unclouded noonday sun. I call it an idea, having in mind the fact that "there is more dynamite in an idea than in many bombs." It is as old as the Lord's first message to man, and some of you will call it trite—men in the past have entertained it for a time, have dallied with it, then without attempting to make it a reality have permitted it to drop below the plane of consciousness, and even to sink into the abyss of unbelief. This idea so frequently mentioned but so seldom practised, connotes things which, if lost, civilisation itself is lost. It connotes the right to live, to be treated decently, to be kindly spoken to, to enjoy home, to love, and to be loved. It connotes strength to defend the Right—sympathy for those who, striving, have failed. It connotes justice and mercy. It turns the eye and the heart from beastly passions to noble aspirations.

It is Christ's plan of love and service—summarized in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."

I fully realise with Professor Wieman that:

"When one looks out upon the human race, the way it has come and the way it must go, and sees that tiny gate so obscure that one must search to find it, and so lowly that one must stoop to enter it, and yet the only way to life, the only escape from ruin of mankind, one is sobered. . . . And yet civilisation will be transitory until men in large numbers go this way of love."

For two thousand years and even more, nations have ignored, and, in many instances, repudiated fundamental principles of the gospel. Even in so-called Christian lands men have spurned the teachings as being impractical. The result is that the earth has literally been drenched with blood. Never has there been a time in the history of the world when a change for the better was so imperative. Now, if ever, as the scripture promises, "a nation should be born in a day"—a nation of men and women with changed hearts and changed attitudes.

Since rejection of Christ's teachings has resulted in disaster and useless bloodshed, with only intermittent periods of respite and progress, why in the name of reason should people not be willing to substitute for selfish aggrandisement Christ's principle of brotherly consideration? As a first step, for example, make truly applicable the simple injunction of putting one's self in the other fellow's place, the surest of all means of eliminating the bitterness that characterises misunderstandings.

APPLICABILITY OF CHRIST'S TEACHINGS

No thinking person can say truthfully that the application of this one simple act if practised among individuals and nations would not bring about a better world!

Equally effective and applicable are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealing, His con-

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Count Tolstoi And The "American Religion"

By Thos. J. Yates.

(The author of this article served as a missionary in the Southern States from 1895 to 1898, travelling without purse or scrip. Shortly after his return to his home in Scipio, Utah, he left for Cornell University, from which institution he graduated in 1902 as an electrical engineer. It was during the period when he was a student at Cornell that he had the interesting experience which is here related.)

IT was in 1900 while I was a student at Cornell University that I attended a public reception honouring Dr. Andrew D. White, then United States Ambassador to Germany. Each student was personally introduced to the man who had served for seventeen years as the first president of Cornell. When I was announced as Mr. Yates from Utah, Dr. White asked if I were a Mormon. When I replied in the affirmative, he said he would like to see me again. Accordingly, an appointment was made for the following Sunday evening.

There followed a few days of uneasiness on my part. What could the former president want to see me about, just because I was a Mormon? True, many unkind things were being said of the Mormons at that time, but surely my standing in Cornell would not be questioned merely because I was a member of that Church. I was indeed thankful that before coming to college I had spent three years as a missionary in the Southern States, where I had often met bitter opposition, where I had received a thorough schooling in the principles of the Gospel and an unfaltering testimony of its truthfulness.

Sunday came, and at five o'clock I was ushered into the study of Dr. White. Strangely enough, I learned that the invitation had grown out of a resolution formed several years before in Russia, where, in 1892, he had served as U.S. Foreign Minister.

It was while there that he had become acquainted with Count Leo Tolstoi, the great Russian author, statesman and philosopher. A warm friendship existed between the two men, and Dr. White often visited Count Tolstoi, who had very decided views about certain social and economic problems.

On one occasion when Dr. White called on Count Tolstoi he was informed that the Count, who among other things taught that every man should wrest from the earth enough food to keep himself and family, was out in the fields ploughing, for he practised what he preached. When Tolstoi saw him, he stopped long enough for a greeting, and then stated with characteristic frankness: "I am very busy today, but if you wish to walk beside me while I am ploughing I shall be pleased to talk with you."

As the two men walked up and down the field they discussed many subjects, and among these, religion.

"Dr. White," said Count Tolstoi, "I wish you would tell me about your American religion."

"We have no state church in America," replied Dr. White.

"I know that, but what about your American religion?"

Patiently then Dr. White explained to the Count that in America there are many religions, and that each person is free to belong to the particular church in which he is interested.

To this Tolstoi impatiently

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Faith Promoting Instances In The Lives Of Members Of The British Mission

A STRANGER ASKED ME SOME QUESTIONS

THERE is an incident which I shall never forget. One dinner time while cycling to work, I was stopped by a stranger who asked me some questions for about two minutes. Resuming my journey, I saw a German bomber come out of the clouds and drop his bombs. I jumped from my cycle but found there was nowhere to take cover. I kept my nerve and stood next to a policeman, whom I knew, and it certainly looked as if the bombs were coming straight at us; actually they fell thirty yards away, doing considerable damage and killing several people. Debris was flung all around us, and the blast blew off both the constable's helmet and my cap, but nothing touched us, though at our feet lay many stones, bricks and other wreckage. If it were not for the care of our Heavenly Father and the delay which the stranger caused, I should have been on the spot where the bombs dropped; as it was I was able to give help to those in need.

FRANK M. COLEBY,
President, Norwich District.

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THE LIGHT THAT SHINES IN DARKNESS

(Continued from page 52)

demnation of the sin of hypocrisy, and of covetousness, His teachings regarding the saving power of love, and of the immortality of the soul. His doctrine of arbitration as a means of settling difficulties and quarrels if applied by warring nations would in itself do away with war.

The gospel of Jesus Christ is the crucible in which hate, envy, and greed are consumed, and good-will, kindness, and love remain as inner aspirations by which man truly lives and builds. It is the only safe Guide to that haven of peace for which men and women the wide world over are earnestly praying. Thus may we hope that there will come an answer to the prayer:

"Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall build a glad new world
And make for life's increase.
O living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere."

To this end let members of the Church, and honest men in every clime accept, not as an abstract, inapplicable saying, but as an eternal and guiding truth, the declaration of the Redeemer: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Amen.

★

Apostle John A. Widtsoe this week celebrates his 71st birthday anniversary. He was born at Island of Troyen, Norway, January 31st, 1872. We wish him many more years of noble work in Israel. (ED.)

After Death, What?

By Max Sayer.
West New Mexico District, Southern States Mission.

THIS is a question that baffles the world, and one for which very few people have a satisfactory answer. It has been my priviiege as a missionary to meet quite a number of people belonging to different sects and religious beliefs, and converse with them on the subject of " the hereafter " and the part we will have in it.

Many are unable to answer the question, and pass it off by saying, " We will just have to wait and find out after death." Others believe death is the end of existence. Some believe in a partial resurrection, but are unable to explain further than that. Many believe that if you are a good soul immediately after death you will be resurrected, and if a bad soul, a home in the pits of hell will be yours for ever and ever. They say there is no " in between state," you are either consigned to heaven or hell, according to the kind of life you have lived.

How grateful I am that I've been born in these latter-days, when the heavens have been opened and truth has been restored in its fulness. How happy I am that the meaning and purpose of life have come within the reach of man, through latter-day revelation. Because of the wickedness and hardheartedness of men, few have been able to accept the truth; thus, they continue to believe in the precepts of man rather than the teachings of God. Therefore, they neither understand nor perceive the meaning of life or what to expect after death.

When the Saviour was crucified, there were also two thieves being crucified, one hanging on the left side and the other on the right side of the Saviour. One of the thieves, fearing for his life, turned to the Saviour and said: " Lord, remember me when Thou comest into Thy Kingdom, and Jesus said unto him, Verily I say unto thee today shalt thou be with me in paradise." (Luke 23:42-43.) What did the Saviour mean when he said to the thief that " today shalt thou be with me in paradise?" I find in talking with people of other religious faiths that many of them are unable to explain what paradise is, while others believe the thief was saved and promised a place in the kingdom of Heaven.

We find that on the third day after the crucifixion of Christ, when Mary Magdalene came to the garden and stood without the sepulchre weeping, Jesus appeared unto her in His resurrected form and said, " Woman why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, said unto Him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and said unto him Rabboni; which is to say, Master.

" Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." (John 21:15-17.)

We can see very plainly from this quotation that the Saviour had not ascended to heaven during the three days that his body lay in the sepulchre, but had been with the thief and others in paradise. Peter tells us that the gospel was preached to the dead, " that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.) This work was inaugurated by the Saviour himself during the time

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The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 28, 1943

EDITORIAL

113th SEMI-ANNUAL CONFERENCE OF THE CHURCH.

The reports have now been received of the great and inspirational Conference held on October 3rd and 4th in the Tabernacle, Temple Square, Salt Lake City. Although the great auditorium and adjacent accommodation were filled to capacity, only a very small percentage of the Church membership were able to hear personally the First Presidency and the General Authorities of the Church.

Immediately after the conclusion of the traditional nation-wide Tabernacle broadcast of sacred music and choral numbers, President David O. McKay, second counsellor in the First Presidency, delivered a 30-minute inspirational address (contained in this issue, slightly abbreviated) over the nation-wide Columbia network. Millions of people were able to listen in to President McKay in North and South America and on the Islands of the sea.

This memorable Conference will live in the minds and hearts of those who were privileged to attend. By spoken and printed word and the spirit of the messages, the Church in Zion, and elsewhere in the world, is being uplifted, edified and sustained through the power of the Priesthood of God.

Every Latter-day Saint will wisely read and re-read the timely counsel, admonition, guidance and instruction uttered by our inspired leaders, who point the way to our safety, happiness, material welfare and eternal salvation. Let us heed their word and read the "Millennial Star" regularly.

RELEASE OF ELDER JAMES P. HILL, "MILLENNIAL STAR" EDITOR

With the issue of the "Millennial Star" of January 21st, Elder James P. Hill has concluded his services as Editor. He has been honourably released by the Mission Presidency, who with many readers of the "Millennial Star" tender him their appreciation for his work, co-operation and sacrifice. In eternity he shall be abundantly blessed; his labours shall follow him; his faith in the Restored Gospel will lead him to other appointments and further service for the Master. May the Lord richly bless him in all things material and spiritual.

HOW TIMES CHANGE

Quite recently one of our members. Elder W. H. Wheatley. an Englishman, who lived in America for over twenty years and has two of his sons in the American forces. arrived in this country imbued with the desire to help "win the war." After spending a short stay with his father. Elder Edmund W. Wheatley, President of the Brighton branch of the Church. he was anxious to get into harness

again. An expert in dairy business, he received introductions to some of the heads of the Ministry of Food. His formal written application was promptly dealt with. A departmental head sent for Brother Wheatley almost immediately when he read on the form that he came from Salt Lake City. "I have been there: in the Tabernacle, in the Temple grounds; I met some of your representatives; Mr. Wheatley, I do not need any further references." The chairman of the board, Sir ——, was most helpful. He too, said: "I have been to Salt Lake City; beautiful city, charming people; what can we do for Mr. Wheatley?" Brother Wheatley has received an important appointment with the Ministry of Food in Staffordshire.

Time, a matter of 20-30 years, has healed the wounds, has calmed the fears and dried the tears of many Latter-day Saints, who used to be persecuted by infuriated mobs, whose abuse, hatred and insults were the outcome of bitter prejudice, ignorance and malice against the Church. Many a shameful record reposes in the historical archives of this country. We bear no ill-will to anyone. We pray for those who, not knowing, were our persecutors. Some of them are now the staunchest friends of our Church and her people. The press of this land has also been the champion of our cause, manifesting the spirit of British fair play and justice and aiding us to present to this nation the Message of the Restored Gospel.

The Church in America today is growing rapidly in numbers, influence and esteem. The character, integrity, moral virtues and principles of Latter-day Saints are being recognised by ever widening social, intellectual and even political circles. The leaders of our Church are being called upon to share the responsibilities of high and executive offices in the affairs of the American nation. The simple and inspiring prayers of our Priesthood are being offered on the floor of the American Senate. Our manhood in the services of the United Nations will further establish the truth of Mormonism by their faith and actions.

THE NEW PATRIARCH TO THE CHURCH

The Latter-day Saints in this land rejoice with the Saints in Zion to learn that at the last General Conference the office of Patriarch to the Church was filled.

Joseph F. Smith, a lineal descendant of the Patriarchs of this dispensation, is well known to the writer and many members here. We rejoice in his appointment, and as a Church in this land unitedly pray that he may be granted good health to use his fine training, winning personality and abundant faith and stand as a father, with a father's blessing upon his lips to the whole Church. In his veins runs the blood of the martyrs who dared to give their lives for the truth.

The British Mission of the Church welcomes Patriarch Joseph F. Smith into the councils of the Priesthood.

—A. K. A.

To STAR READERS AND CHURCH OFFICERS: All private correspondence for Elder James P. Hill should be addressed to 47, Ravenslea Road, London, S.W.12.

REPORTS AND CORRESPONDENCE FOR THE "MILLENNIAL STAR" SHOULD BE ADDRESSED TO: The Editor, "Millennial Star," Mission Office, 149, Nightingale Lane, S.W.12.

AFTER DEATH, WHAT?

(Continued from page 55)

His body lay in the tomb. His spirit ministered to the spirits of the departed; he also —" preached unto the spirits in prison, which some time were disobedient——." (1 Peter 3:19-20.)

Alma of old, speaking to his son, Corianton, made the following explanation concerning Paradise:

"Now concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow.

"And then shall it come to pass, that the spirits of the wicked, yea who are evil—for behold, they have no part nor portion of the spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection." (Alma 40:11-14.)

We are told there are two resurrections, the resurrection of the just, and the resurrection of the unjust. The first, or resurrection of the just, was instituted by the Saviour himself when he overcame death at the tomb, after which many Saints came forth from the grave and were seen in the Holy City. A continuation of this, the resurrection of the just, has been in operation since that time, and will be brought to completion when the Saviour appears in His glory at His second coming. Paul tells us that the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

Latter-day revelation tells us who is to have part in this first resurrection—only the righteous. This will include all who have lived faithfully and according to the laws of God as made known to them. Also children who have died in their innocence—the just among the heathen nation who have lived in darkness while groping for light—but who died in ignorance—and the heathen nations and they that knew no law. All these shall have part in the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6.)

At this time the great Millenium will be ushered in and "all they who are proud, and all they who do wickedly shall burn as stubble," and the evils of the earth will be subdued. Satan will be bound and the Saviour will reign personally here among His people for a thousand years. During this time, nations shall exist in peace: War shall cease: The earth shall be relieved a great measure from the curse of the fall, and shall yield

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L.D.S. Pen Friendship League

LATTER-DAY SAINTS—EVERYWHERE—WRITE TO EACH OTHER

AT least two branch presidents, who have the welfare of their members very much at heart, have written to ask what can be done for the older members—some of them widows and widowers—fine, respectable and faithful people. Something should be done. We must banish their loneliness, find them friends of their own faith and corresponding age, and help them to enjoy again home comforts and happiness.

Pres. and Sister Anastasiou invite correspondence from all such members. Sympathetic consideration and advice will be readily given in each case.

NEW PEN FRIENDS:

David Smith (widower), 54,
13, Lake Road, Woodlands East,
Doncaster, Yorks.

T/Sgt. Park C. Hansen (s.),
A.S.N. 39826689,
c/o 149, Nightingale Lane, S.W.12.

T/Sgt. Paul Galloway (s.).
c/o 149, Nightingale Lane, S.W.12.

Robert W. Currie,
Blessington House, Aerodrome Road,
Srinagar, Kashmir State, India.

Ralph Burton (s.), 21,
161, Bentley Road,
Doncaster, Yorks.

Elsie Rickard, 40,
56, Holt Street,
Higher Ince, Wigan, Lancs.

E. M. Parkinson, 19,
28, Rise Hill Avenue,
Pemberton, Wigan, Lancs.

Dora Smith (sd),
74, Westerdale Road,
Scawsby Estate, Doncaster, Yorks.

Pearl Gammon (widow), 34,
30, Hallgate, Wigan, Lancs.

Connie Cook (s.), 21,
12, Laughton Road,
Hexthorpe, Doncaster, Yorks.

Marie Hobman (s.), 25,
102, Ramsden Road,
Hexthorpe, Doncaster, Yorks.

Madeline Ellison, 36,
3, Jackson Street,
Hr. Ince, Wigan, Lancs.

Mary Tinsley, 40,
383, Gidlow Lane,
Wigan, Lancs.

May Platt, 50,
58, Chorley Road,
Adlington, nr. Chorley.

Raphael Campbell,
A.P.O. 506 (R.C.).
c/o 149, Nightingale Lane, S.W.12.

Sign. W. Foote, 14318003.
c/o 149, Nightingale Lane, S.W.12.

L./Bdr. A. H. Fudge, 917824.
c/o 149, Nightingale Lane, S.W.12.

WRITE TO THEM—THEY WILL WRITE TO YOU.—A. K. A.

Note: To conform with the censorship regulations it is necessary to address the letters for all our Pen Friends in the Forces c/o 149, Nightingale Lane, London, S.W.12, from where they will be promptly despatched.

COUNT TOLSTOI AND THE "AMERICAN RELIGION"

(Continued from page 53)

replied: "I know all of this, but I want to know about the American religion. Catholicism originated in Rome; the Episcopal Church originated in England; the Lutheran Church in Germany, but the church to which I refer originated in America, and is commonly known as the Mormon Church. What can you tell me of the teachings of the Mormon?"

"Well," said Dr. White, "I know very little concerning them. They have an unsavoury reputation, they practice polygamy, and are very superstitious."

Then Count Leo Tolstoi, in his honest and stern, but loveable manner, rebuked the Ambassador. "Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion; their principles teach the people not only of Heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless. There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known."

It was out of this discussion with Count Tolstoi that the desire grew on the part of Dr. White to learn more about Mormonism. Far into the night I had the privilege of explaining the principles of the Gospel to this great doctor, and on several occasions he invited me to his study to explain Mormonism further.

Before leaving Cornell I thought it would be well to place some of our Church books in the library, but to my astonishment I found them already there—not only the standard works, but many other books and pamphlets. Upon investigation I discovered that they had been contributed by Dr. Andrew White.

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AFTER DEATH, WHAT?

(Continued from page 58)

bounteously to the husbandman.

When the thousand years are ended, then will come the resurrection of the unjust when the Lord shall redeem them from the Devil. Satan will then be released a short season to gather in those who begin to deny their God. Then the end shall come with the great day of judgment, when we all shall stand before the judgment bar of God and be judged according to our works whether they be good or evil. From here we will be placed in the degree of Glory which we have merited by our works.

All enemies of righteousness will be subdued and the last foe, death, will be vanquished. The Saviour, then having overcome all things, will deliver the kingdom back to the Father.

We, of all religious people in the world, have the only true and complete answer to the question "After death, what?"

Joseph F. Smith—Patriarch To The Church

By Joseph Fielding Smith,
of the Council of the Twelve.

AT the first session of the semi-annual general conference of the Church held in the Tabernacle, Saturday morning, October 3, 1942, Elder Joseph F. Smith was sustained as Patriarch to the Church. He was born January 30, 1899, in Salt Lake City, the eldest child of Elder Hyrum M. and Ida Elizabeth Bowman Smith. His father the eldest son of President Joseph M. Smith, was from 1901 to his death in 1918 a member of the Council of the Twelve Apostles. Joseph F. was left in his youth without both father and mother, as his mother died September 24, 1918, six days after the birth of her second son, Hyrum Mack, Jr. The care of the children was left to their aunt, Margaret Bowman, who has been to them all that love, sympathy and motherly care could exact.

Joseph F. was baptised on his eighth birthday anniversary. His early schooling was received in the Salt Lake City district schools. When in the fall of 1913 Hyrum M., Joseph F.'s father was called to preside over the European mission, he took his family with him, and Joseph attended Liverpool Collegiate School. After returning to his native land he continued his education in the University of Utah, where he showed exceptional talent in speech and dramatics.

In April, 1920, he was called on a mission to the Hawaiian Islands, where he laboured under the direction of his uncle, E. Wesley Smith, then presiding in that mission. He returned home in September, 1922, after completing a successful mission, and again took up his studies at the University of Utah. Shortly after his return he was called to do the usual duties required of faithful young men in the Church and its organizations, and became a teacher in various classes and in his quorum. He was also called to serve on the Granite Stake Sunday School Board. Since 1929 he has been a member of the general board of the Y.M.M.I.A.

He received his B.A. from the University of Utah in 1924 and his M.A. from the University of Illinois in 1926. In connection with his duties as head of the speech department in the University of Utah, which position he held at the time of his appointment as Patriarch, he has taught at the Summer Sessions of the Universities of Wisconsin, Minnesota, Iowa, California, and at Banff School of Fine Arts, a subsidiary of the University of Alberta. These activities together with his duties on the Young Men's General Board and other Church work have made for him a very busy life.

Early in the present year, 1942, he was taken seriously ill, and spent many weeks in the hospital, and only by the blessings of the Lord through administration, was his life spared. Following this he was seized by a serious illness which necessitated an operation at the Mayo Clinic in Minnesota. Again, through the power of the Lord he was brought back to his present condition of health.

January 5, 1929, he married Ruth Pingree, who is a member of the Primary General Board, and daughter of Pauline Taggart Pingree, a member of the Relief Society General Board, and the late Frank Pingree. They have five children, three girls and two boys: Ruth S., Ida, Raoul Pingree, Denis Pingree and Lynne Esther, who is four months old.

The Office of Patriarch to the Church is one of two hereditary

offices in the Church, the other being that of Presiding Bishop. In the case of the Presiding Bishop, however, the Lord has not revealed the line of descent, and since one holding the office of high priest may serve, this order has been followed from the beginning in this dispensation.

In case of the patriarchal office, the Lord has designated the line of descent. By revelation and commandment Joseph Smith, Snr., was called and ordained to this office in December, 1833. He served from that time until his death, September 14, 1840.

In the revelation given January 19, 1841, Hyrum Smith, who at the time was serving as second counsellor to the Prophet in the Presidency of the Church, was removed from this position and called to take the position of Patriarch, " which was appointed unto him by his father, by blessing and also by right." (D. & C. 124: 91-2.) However, in calling Hyrum to this position the Lord also elevated him from the position of second counsellor to that of assistant President of the Church, to take the place vacated by Oliver Cowdery.

The Offices of Patriarch and Assistant President were held by Hyrum Smith until the martyrdom. The office of Patriarch was then offered to William Smith, the only surviving brother of the Prophet. and President Brigham Young declared it was his by right. William Smith confirmed the saying of the Lord, " many are called but few are chosen," for he failed to magnify this calling, turned against his brethren and was excommunicated. He was never sustained by the vote of the people, and therefore never did legally act; he was called, but was not chosen.

The third Patriarch was Father John Smith, only surviving uncle of the Prophet. He was called to this position because Hyrum Smith did not leave a son old enough to receive the office. Father John Smith played a prominent part in the early days in Utah. He died May 23, 1854, in Salt Lake City.

The fourth Patriarch was John Smith, eldest son of Hyrum Smith. He was an inexperienced boy 23 years of age at the time of his ordination, and after he was ordained President Brigham Young sent him on a mission that he might gain experience. He died in Salt Lake City, November 6, 1911, after holding the office for over fifty-six years.

The fifth Patriarch was Hyrum Gibbs Smith, grandson of John Smith, and the great-grandson of Hyrum Smith. He was ordained under the hands of President Joseph F. Smith, May 9, 1912. He died February 4, 1932, in Salt Lake City. For ten years this office has been vacant, except for the fact that President Heber J. Grant appointed temporarily as " acting " Patriarch, Elder George F. Richards of the Council of the Twelve Apostles who was a patriarch for a number of years in the Tooele Stake.

The Patriarch to the Church has the authority to seal blessings upon the heads of the members in all parts of the Church, that they may, if they prove faithful, enjoy whatever is pronounced upon them, and come forth in the resurrection to obtain eternal life. A blessing given by a Patriarch is intended to point out the path which the recipient should travel. It should be given by the spirit of revelation and should be a great comfort and incentive to continue on in faithfulness to the end. It is a very important and most holy and sacred calling.

We all feel sure that the new Patriarch will uphold the traditions of the Church, be a credit to his family, and magnify his calling in the spirit of humility, prayer and faith.

District Activities

Manchester

Report of the Home Missionary Convention held on December 12 and 13, 1942, at Oldham Chapel.

The Saturday programme was an M.I.A. Convention.

The hall was beautifully decorated with M.I.A. colours. The programme commenced at 6 p.m. with a banquet. The theme was "Friendship," displayed in large letters set on attractively decorated tables. The dinner was served by Sister Mary Ellen Wynn with the assistance of Relief Society members. Bee-hive girls attended the tables. The war-time menu was excellent. Sixty-two persons attended the banquet, including the Mission President A. K. Anastasiou, the District and Branch Presidencies, and Elder Clifford Hartley, of Wigan. President George E. Dale was the toastmaster. Toasts were given by Sisters Sarah Allsop, Frances Robinson and Rose Mellor. President Anastasiou responded to an inspiring toast for the successful administration of the British Mission and the unity of the Saints.

The rest of the programme was very well prepared and performed. An exhibition of embroidery, sketches, landscapes, poems, essays, etc., was the effort of various branch M.I.A.'s. President A. K. Anastasiou and Elder C. Hartley acted as judges. Awards: Music—Mixed Chorus—Oldham Branch; Duet (young girls), Sisters Bessie Heaton and Eileen Nelson, Oldham Branch; Y.M.'s solo, John Massey. Y.W.'s solo, Sister Eileen Massey, Hyde Branch; drama awarded to Hyde Branch; professional elocution to Sister Marion Baron, of Hyde; amateur to Lady Missionary Hazel Sands, Hanley Branch, who also won the public speaking contest. Essay on M.I.A. slogan awarded to Emma Wynn, Oldham; original poem on M.I.A. by Sister Marion Baron, Hyde. Sketch of President Heber J. Grant, by Brother Roy Longton, Oldham; landscape, Sylvester Dale, Bury Branch; embroidery covers (two first prizes), Sisters Margaret Colbishley and Doris Gregson, Manchester Branch. In charge, Sister Emma Wynn, District M.I.A. Supervisor and Secretary Lottie Bailey; Housing committee: Sisters R. Mellor, B. Heaton and C. Colbishley; Relief Society, catering. Eighty people were present.

On Sunday, December 13, 1942, the Convention opened at 10 a.m. with a Sacrament and Testimony meeting, conducted by 2nd counsellor in District Presidency Elder H. T. Pardoe, Mission President A. K. Anastasiou and District President A. Woodruff in charge. Fourteen out of seventeen members present bore strong testimonies of the Gospel and personal blessings. The meeting was inspirational, and a suitable prelude to the meetings to follow.

At 11 a.m. the first session was conducted by 1st counsellor of District Presidency Elder Edward Kershaw. The theme of the Convention—"The Eternal Nature of the Church"—was ably presented by home missionaries from various branches of the District. Sister A. Higginson (Hanley) spoke on "How the Lord Works Through Men"; Sister M. Barron (Hyde) on "The Priesthood as God's Agency on Earth"; Lady Missionary E. Linnett, "The Duties of a Missionary." After the song "Do What is Right," Elder L. Gregson (Manchester) spoke on "The Days of Melchisedek." Elder H. T. Pardoe continued on the subject of "Priesthood and Authority." President A. K.Anastasiou then related inspiring experiences of missionary life, urging all to follow closely the guiding power of the Priesthood. Twenty-seven persons were present.

The Final Session commenced at 2.30 p.m. with District President A. Woodruff conducting. After his welcoming remarks, Sister E. Wynn spoke on the "Immortality of Man," and Elder E. Kershaw on the "Eternal Nature of the Church." The congregation sang "Ye Elders of Israel." Lady Missionary Sister H. Sands' subject was "Man's Eternal Responsibility," and Brother J. Teale gave proofs of the "Eternity of Man's Spirit." Sister Ivy Woodhead (returned missionary) told how "The Purposes of the Almighty Are Unchangeable." Elder C. Hartley related many humorous though sincere missionary experiences. President A. K. Anastasiou, the concluding speaker, enlarged upon the theme of the day, showing how the purposes of the Almighty will be made plain to those who seek the truth. Fifty-seven people present enjoyed this very inspirational Conference session.

Birmingham

The Handsworth Branch M.I.A. held their Christmas Social at the home of Brother and Sister W. Alvin Thomas on Saturday, December 19th, 1942. After a delicious six-course dinner, which had been prepared by President and Sister Geo. R. Grundy and Brother and Sister W. Alvin Thomas, Brother Melvin W. Dunn led those present in carol singing and party games.

A Christmas Pageant was held in the Handsworth Branch Sunday School on December 27th, 1942. The Pageant was produced and directed by Sister Margaret Dunn, and consisted of six scenes portraying the birth of the Saviour. Participants were: Enid and Kenneth Ward, Kenneth, Melvin and Malcolm Green, Barry, Edward and Margaret Makin, Raymond and Joy Horner, Philip Green, Stanley Joseph, Basil Dunn. Musical and choral effects were given by Brothers Norman and Melvin Dunn and Sisters Faith and Margaret Dunn.

Kidderminster Branch Home Missionaries under the direction of Sister Esther M. Gittins held a carol service at the District and General Hospital on December 24th, 1942. The singing, which was led by Elder Melvin W. Dunn, was broadcast throughout the Hospital by means of electrical amplifying apparatus. The Service received notice in the local newspaper.

An appeal for local churches to support the "Kidderminster Gives Thanks" fund organised to provide medical supplies for Britain's Allies, received a ready response from the Kidderminster Branch Home Missionaries, when on Sunday, December 27th, they went carol singing to the homes of friends of the Church and raised money to that end.

The Kingstanding Branch Sunday School held its Christmas party at Peckham Road Schools on December 19th, 1942. Refreshments were served by the Relief Society to the fifty-five people present. Party games and a Mickey Mouse film show presented by Mr. Harry Blower were enjoyed by all. Gifts from the Christmas tree were given to each child present.

The Wolverhampton Branch held its Christmas party on December 19th, 1942. Under the direction of Sister Betty Parkes the Sunday School children presented a splendid concert. Refreshments and gifts were distributed and games and community singing were enjoyed by twenty-four people present.

Hull

On Sunday, December 27th, 1942, a Christmas programme consisting of carols, duets and addresses on the Birth of Christ and the Prophet Joseph Smith, was presented at the Grimsby Branch, in the Sunday School and Sacrament Services. District President Eric Thorp, Branch President Bernard Hall, Elder Herbert F. Hall and Sisters Audrey and Ray Bell participated.

Leeds

Elders Fred Laycock and George Pitts of the Leeds District Presidency were instrumental in organising a very successful concert at Pudsey, Yorkshire, on November 22nd, 1942, in aid of the Ex-Prisoners of War Fund. The Lord Mayor of Pudsey thanked the organisers for their effort. The services of the Church M.I.A. were welcome for further similar functions.

Liverpool

A Social evening was held on December 2nd for the purpose of raising funds for Sunday School yearly prizes. The members of Wigan Branch participated in games, etc Potato and apple pie were served to all present.

Nottingham

Nottingham Branch Social, held December 19th, was attended by over sixty members and friends. A Dancing Troop trained by Miss Celia Linton was the main feature of the evening. The proceeds were given to the Relief Society and Sunday School Funds.

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Missionary Movements

TRANSFER

Sister Doris M. Allison was transferred from the Leeds to the Nottingham District on the 25th January, 1943.

RELEASE

Sister Grace E. Gent was honourably released on the 23rd January, 1943. She has completed a twelve months mission, labouring for the last four months in the Leeds District.

Teachings of

The Prophet Joseph Smith

BAPTISM

Upon looking over the sacred pages of the Bible, searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation as that of baptism. In the first place, however, let us understand that the word baptise is derived from the Greek verb "baptiso," and means to immerse or overwhelm, and that sprinkle is from the Greek verb "rantiso," and means to scatter on by particles; then we can treat the subject as one inseparably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus Himself on the subject. He said to the twelve, or rather eleven at the time: Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: Thus it is recorded by Matthew. In Mark we have these important words: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be damned. And to show how the believers are to be known from the unbelievers, he continues and says: And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover. And in Luke we find the finishing clause like this, that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

What Others Say

About The "Mormons"

The Church was organised in 1830. During its first decade it flourished chiefly in the States of New York, Ohio, Missouri and Illinois.

From 1840 to 1846, the headquarters of the Church was in Nauvoo, Illinois. In 1844, the Prophet Joseph Smith was murdered by a mob; and in 1846 the people were driven from their homes and city. From 1846 to about 1850, the people trekked across the western plains and deserts, and founded a commonwealth in the valley of the Great Salt Lake. The actual settlement of what is now Salt Lake City occurred on July 24, 1847.

Since that time the headquarters of the Church has been in Salt Lake City, but branches of the Church have been formed in large numbers beyond the Salt Lake valley, in many lands. The membership has grown to about three-fourths of a million industrious, well-educated, happy people.

First Decade: 1830-1840.

JOHN S. REID—Practising Attorney in western New York State; counsel in early lawsuits against Joseph Smith.

"I do know that his (Joseph Smith's) character was irreproachable; that he moved in the first circles of the community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest attainments." (History of the Church, Vol. 6, page 392.)

MATHEW S. DAVIS—Member of the U.S. Congress.

"I went last evening to hear 'Joe Smith,' the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man: but he is a plain, sensible, strong-minded man. Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good-looking man. In his garb there are no peculiarities; his dress being that of a plain,unpretentious citizen. He is by profession a farmer, but is evidently well read. . . .

"During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed, that was calculated in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalise the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness and mild persuasion." (History of the Church, Vol 4, pages 78, 79.)

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